O9A: Dead And Irrelevant

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In our 45-page text *Abandoning The Order Of Nine Angles*, published in 2023, [1] we: (a) outlined our reasons why we considered the Order of Nine Angles (O9A/ONA) was in esoteric terms, as a quest for Lapis Philosophicus [2] dead, and (b) in chapter IV - *The Sevenfold Seeking And Noesis Of The Hebdomian Way* - described our new Hebdomian Way which returned to the fundamentals of Hermetic philosophy as described in the tractates of the ancient Corpus Hermeticum, with chapter V of our text - *Julius Evola, The Seven Fold Way, And The Corpus Hermeticism* - detailing the fundamentals of the Hermetic philosophy described in that Corpus. In the individualistic, private, Hebdomian quest for Lapis Philosophicus we considered the original 1970s Star Game [3] a useful praxis.

It is our view that the Hebdomian Way makes the ONA/O9A, past and present, irrelevant; a fact summarised in *O9A: Termination*. [4] Thus it is futile to do what a few stalwart old-timers have recently attempted to do - which is to publicly defend what they term ONA 1.0 against the later post-2012 ONA/O9A 2.0 which they assert incorporated, via the Anton Long sanctified axiom of 'the authority of individual judgment', the misinterpretations of self-declared O9A adherents (and possible agent provocateurs) who had no practical experience of the arduous ONA Seven Fold Way as described in the 1989 compilation *Naos: A Practical Guide To Modern Magick*. [5]

The Seven Oxonians
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[1] https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf

[2] Lapis Philosophicus refers to that which is sought by means of an individual hermetic (esoteric, alchemical) quest or ἄνοδος: which is Wisdom, where by Wisdom is meant a balanced, rational, personal judgment and a particular knowledge of a paganus (pagan) kind concerning livings beings, human nature, Nature, the Cosmic Order (κόσμος) and our connexion to such manifestations of the μονάς, that is, our connexion to 'Being' as philosophically understood.

As a term Lapis Philosophicus means the "jewel of the alchemist", since the Latin term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἢ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato:

ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

[3] https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf

[4] https://archive.org/download/o9a-the-termination/o9a-the-termination.pdf

[5] https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf (facsimile of 1989 MSS) 49 Mb download

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